

TRUTH and DUTY,
Mans Chief Interest
O R
A Modest Essay,

To advance the Knowledge,
and Practice of Gods Will, in
those Two main Truths of
God, and Controversies of
the Church; *Baptism* and the
Sabbath Day, Humbly offer-
ed to the due Examination,
and Impartial Judgement,
of every Ingenious and
Well-disposed Christian: es-
pecially such as Labour in
the Word and Doctrine.

*Prove all things, hold fast to that which
is good, 1 Thef. 5. 2.*

*He that turneth away his Ear from
hearing the Law (i. e. any part of
Gods revealed Will) his Prayer (yea
his Person, and all his Performances)
shall be an Abomination. Unto J E-
H O U A H; Prov. 28. 9*

London, Printed for the Author.
In the Year, 1689.

To the Reader.

I Reader,

OF what Perswasion soever thou art, yet it's taken for granted, if thou hast any true Notions of God and the Things of God in thy Mind, and any of the True fear of God in thine Heart; thou art one that art in some measure acquainted with the Depravity and Fallibility of Humane Nature, and consequently must acknowledge, that thy best knowledge here is imperfect, and that 'tis therefore the Concern of every Man, industriously and with a willing Mind to pursue, a perfect Knowledge of God Will, in every Part thereof (so far as it is of Concernment unto us) and a compleat Practical Conformity thereunto. In pursuante of which, these few following Lines were first Penn'd, and are now expos'd to Publick Censure. If they are attended with Truth on their side, it's thy Concern and Interest to rejoyce in them and conform to them, how contrary soever they may appear to thy Worldly Interest (Pleasure, Profit or Honour) The great
God

To the Reader.

God commands, nor reveals no little (much less any vain or useless) Things. The Rewards of his Service will sufficiently make amends for, and infinitely surpass all the Difficulties and Tryals Men can meet with therein in this World. Could we stedfastly believe that Promise of our Saviour; Mark, 10. 29, 30. nothing could be able to hinder us from a full following of God. Take heed then thou art not found at last to have been willingly Ignorant. 'Tis thy Duty to search for Truth as for hid Treasures; how great must thy Crime be then, who hidest thine Eyes and stoppest thine Ears against it; and especially such as Profess themselves to be Teachers of others, that they should shun the Light and Knowledge of any Part of it. What pitiful Excuses will some make rather than give themselves the Trouble of an Impartial and diligent Enquiry after some dissipated Truth of God or a sober conference about it. They cry their bath been enough said about that Matter already. 'Tis true in one Sense, but not in another

To the Reader.

another ; enough said ; were men willing and inaustrious , to search and enquire after Things ; but so long as an indisposition of Soul and Darknes of Understanding , remains upon the Minds of Men ; so long they want quickening and enlightening Considerations. Enough is not said , till enough is done. The time is not yet come , wherein we are to Teach no more , every Man his Neighbour ; Jer. 31. 34. The Spirit of God is not yet poured out in its largest Measures. No , that is yet gradually at work to convince and inform the World , and especially the Saints , in the Things of God. But it may be some will plead with one of our Modern Divines. Thy want Warrant to leave their Calling , to spend their time about Contutations. To such I will Address my self in the Pathethick Expostulation , of one of his Contemporaries , as I find it Cited by Mr. Ley in his Treatise of the Sabbath. (Epistle to the Reader) with which I shall conclude this Preface.

To the Reader

How Sir? Is the defending of the Doctrine you have taught, a leaving of your Calling? Are you called to Teach the Truth, and not to defend it? Are not God's Ministers to defend Christ's Truth? Is that no Part of their Calling Or have you no Warrant. say you, for such Confutations? What? no Warrant to confute them in the behalf of the Truth, whom ye yet condemn for Adversaries of the Truth? Why, Christ is the Author of the Truth, or the Truth it self; you are a Minister of Christ, there is a Warrant for you: The Holy Ghost is the Spirit of Truth, and he sanctified you to that Ministry, there is a Warrant for you: The Gospel is the word of Truth, you are a Preacher of the Gospel, there is a Warrant for you: The Church is the Pillar of Truth, you are a Pillar of the Church, there is a warrant for you: For would not the Author of the Truth, the Spirit of Truth, &c. (and to all these you owe your Service and Allegiance) have their Minister

To the Reader.

to defend the Truth? A strange thing, that Christ's Ministers should have no warrant to confute oppositions made against the Truth, who are bound to give their Lives in defence of it! Must they spend their Life and Blood for Confirmation of it? And may they not spend a little Labour and Time about such Confutations.

Advertisement to the Reader.

THe Reason why you have that part of the Discourse of the Sabbath, in such an uncouth manner, is for that when it was Printed; it was not designed to be Published in such sort as now it is, it being but as an Harbinger to provide Entertainment for its Elder-Brother, the Discourse (I mean) mentioned at its Conclusion. so that whoever shall pick a quarrel with it, or wage War against it, without consulting the strength of its Competitor and Superior will gain to himself no great Applause, as being a Person Eminent for Skill and Conduct in the management of this Affair.

'Tis likewise desired to give Notice, that there is newly Printed, a small Treatise called,

A GUIDE to KNOWLEDGE.

Sold by Thomas Fabian, at the Bible in St. Pauls Church-yard, the Corner Shop next Cheap-side.

Some Considerations

Tending to prove

INFANT BAPTISM**Unwarrantable :**

O R,

The Main Pillars for Infant Baptism removed.

First main Pillar is, *Infant Church-Membership.* Upon which some have laid such stress, as to say, If it could be prov'd, that God hath discharged Infants of their Right to Church-Membership, they would cut off their hand rather than Baptize one Infant more ! The which I proceed to do by an induction of particulars.

(1.) God by the coming of his Son hath put an end to the Jewish church-state, as such, and rebuilt his Church (tho' on the old Foundation yet) with respect to the mode thereof, much differing

ing from the former ; so that I conclude hence, Children and Adult Persons too, are hence discharged of their visible Church-Membership, as to the Church-state of the *Jews*, and have no right to the New-erected Church-state, till they are re-invested by such proper and indispensable Qualifications, as are requisite thereunto. (2.) Suppose the Church-state doth continue, yet none can deny but many alterations are made therein, and particularly that initiating Ordinance of Circumcision is laid aside ; so that 'till it can be shown by Sacred Testimony, That Christ in the new modelling of his Church, hath re-instated Infants therein ; it must needs be daring boldness thus to impose on the Almighty. (3.) Infants can have no right to visible Church-Membership, because they are incapable of those precedent Qualifications that are indispensably necessary thereunto, as actual and

and personal believing in our Lord Jesus, and that with all the Heart, *Acts 18. 37.* New born babes in a spiritual sense; living stones, &c. are the only proper materials of this Building, *1 Pet. 2. 2, 3, 4, 5.* Wherefore when Christ issued forth his Mandate for the gathering of his Church, *Mark 16. 15, 16.* He saith, *Go teach, or disciple all Nations, baptizing them, &c.* and to explain his meaning, he further adds. *Whosoever believeth and is baptized, shall be saved:* plainly declaring, such only be the meet Members of his Church, who were meet Subjects of Baptism; that being the initiating Ordinance thereunto, and 'tis a miserable perversion of our Saviour's words, to suppose, that Baptizing is Teaching or Discipling, for Baptizing and Discipling are terms inconvertible, the former represents the death and burial of Sin, and Resurrection to newness of Life; the later, that

that we are dead in Sin, and want purification and renewing in the inward Man, that we want to be taught the Laws of Christ and to follow his Steps (4.) If Circumcision be a safe Directory to us, as to Baptism and Church-Membership, then every *Indian* and *Pagan Slave* or *Servant*, that comes within the care or charge of a Christian, must forthwith be Baptized, and made a visible Member of the Christian Church; for all Strangers, whether born in the House or bought with Money, were to be Circumcised, *Gen.* 17. 12, 13, 14. much more every one born of Christian Parents, how vile or wicked soever they be, which is contrary to all Scripture and Reason. (5.) If Infants have a right to Baptism and Church-Membership, then must they have a right to the Supper of the Lord, at least as early as they had a right to eat of the Passover *viz.* from three years old and

and upward, 2 *Claron*, 31. 16.
 but this neither is warrantable
 by God's Word, or practicable by
 Men. (6.) How irrational is it to
 believe so many thousands of
 the Infants of Believers, were
 Baptized in the time of Christ and
 his Apostles, as there must needs
 be, if the Children of all such
 as believed and were baptized,
 and added to the Church were,
 and yet not the least men-
 tion thereof in Scripture.

(7.) *John*, who was Christ's Fore-
 runner, requires *Repentance and*
Confession of Sin, to preceed and
 prepare for Baptism; and we no
 where find that either Christ or
 his Apostles makes any Al-
 teration on this Account. (8.)

It appears it was none of
 Christ's Will, that Infants should
 be Baptized, &c. seeing he
 took not that opportunity to de-
 clare it, even when it was so
 fitly represented unto him, *viz.*
When little Children were brought
unto him, and he took them in
his

his Arms, and blessed them, and
said, Of such is the Kingdom of
Heaven. (9.) Notwithstanding Hou-
holds are said to be Baptized, yet
 have we no reason to conclude any
 Infants were there, for that the
 Scripture is silent therein; as al-
 so such Epithets is given concern-
 ing them, as *hearing, believing,*
rejoycing, which are impro-
 per and impossible to Infants.
 (10.) The Church-state of the
Jews, consisting of carnal and
external Priviledges, had Ordina-
 nances of like nature suited
 thereunto; on which account
 Infants and others were admit-
 ted, and continued Church-
 members, tho otherwise igno-
 rant, irreligious, and carnal;
 and tho Members of the Church-
 Militant on Earth, yet not
 Heirs with the Church Trium-
 phant in Heaven; But Christ
 being come in the Flesh, and ha-
 ving shed his Blood, to purifie to
 himself a peculiar People, zealous
 of Good Works; To present his
 Church

and Church without spot or wrinkle,
om of or any such thing, Ephes. 5. 27.
Hou Tit. 2. 14. and hereupon seeing
a yet cause to new model his Church,
e any he hath taken care, That no un-
t the clean or prophane person, no root
s al- of bitterness spring up therein, to
ern- the defiling of the rest; a little
ing, leaven, leavening the whole Lump;
pro- Heb. 12. 15. 1 Cor. 5. 6, and
ants. according hereunto, hath shut
the out all Infants and Prophane
and Persons, from being Members
rdi- thereof; for daily Experience
ited testifieth, Godliness is no Inhe-
unt ritage, but the greatest part of
nit- Infants, even of believing Pa-
ch. rents, go astray from the Womb,
no- speaking Lies, follow the corrupt
al; Inclinations of their accursed
ch- Natures; and are so far from
not being his Covenant Friends, and
m- Children, that they become his
rist open Enemies, and Fight against
a- him. (11.) And *Lastly,* 'Tis evident,
to Circumcision, which was the
ua initiating Ordinance, into the
his Church, for little Infants, &c.
b being

being abolished, they are thereby necessarily excluded ; for take away the cause, and the effect ceaseth ; wherefore since 'tis a general received Truth, *That no Religious Act is justifiable but by Divine Precept*, Infant Church-Membership and Baptism ought to be rejected, as having no such sure Foundation to support it. The Second Pillar erected, is,

For that to deny Baptism, &c. to Infants, under this Dispensation, he speaks God to be less Merciful to them now, than formerly he was; but the weakness of this Plea is manifest.

(1. Because God is not less merciful at one time than another, and consequently he was as merciful to Infants before their visible Church-Membership, as he was after; and no doubt is as merciful to them now as he was then, tho' they are now excluded his visible Church, for Circumcision and Baptism are not natural, but

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Arbitrary Laws, and in such case God either gives or takes away as he thinks fit, and what he doth is for the best, whenever he doth it.

2. We argue 'tis better now for Infants to be excluded, because Experience shews the corrupt Nature of Man abused this Priviledge, to his own Destruction; for they trusted to their Priviledges, Church-Membership, &c. *Rom. 9. 4. 7.* and reckon'd to be sav'd on that account, and so it became a great stumbling Block in their way to the reception of the Blessed Gospel, which is now removed in this new Constitution and Government of the Church. And is there not too many now a days, that rely upon their Baptism (as they call it) and being Members of a supposed visible Church of Christ; thinking all shall go well with them as to their Eternal concerns tho' they live never so Notorious and Debauch'd Lives. *As for their Vow in Baptism*

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tism, say they, let our Godfathers, &c. answer for what they have done; but,

3dly. 'Tis better, for as much as that Obedience which is of knowledge and choice, is better than that which proceeds of Ignorance and Force, as in the present case.

4thly. 'Tis better on the account of the Soul-sweetness and satisfaction that is to be enjoyed in the Ordinance when we come to have our spiritual senses exercised, &c.

5. 'Tis better as to the Soul-quickenings and ingaging remembrance thereof. No Man can rationally suppose, that a Marriage solemniz'd by Parents between two Infants can have that obliging efficacy upon the mind, as one performed by the Parties themselves, of their own free will and choice.

6. It suits better with the present dispensation. Circumcision was, as it were a Bond and Seal on God's part of what he would do

do for his People by his Son ; Baptism is, as it were, our acknowledgment under Hand and Seal, not only that the Bond is made good, but that we have reapt the benefit of it. Now God knew what he did when he Signed and Sealed Covenant even with Infants, and he left an abiding Witness hereof, which was visible to them when they came of Age ; but Children know not what they do, when they in their Infancy pass under solemn Vows in Baptism, and pretend to Sign and Seal Covenant with God, nor do they leave any abiding Witness thereof, which is visible to them when they come of Age ; so that the case being vastly different, between that of Circumcision and this of Baptism, the one was to Preach Sanctification to be had by a Saviour to come ; the other is to proclaim Sanctification already had, or a death and burial of Sin, and resurrection from Sin, by a Saviour already come.

7. *Lastly*, Baptism being a Seal of the Covenant of Grace, is it not most consistent with Prudence (and consequently best) to Sign and Seal the Covenant, when there is a mutual consent on both Parties. Would not any brand him for a Fool or Madman, that should go and bind himself by Covenant to give to another Person such or such an Estate before he knows whether he will accept it or not, doth not he Administer occasion for the Party to say when he comes to hear of it, *I commend him for his Love, but condemn him for his Folly; he may keep and dispose of his Estate as he pleases, for my part I would not be troubled with it to have it.* And indeed this is the Language of too too many, if not far the greatest part of those Children who are Baptiz'd in Infancy. A Third Pillar for Infant Baptism is, *That whatsoever Covenant God enter into with the Parent, the Seed is always included.*

Reply.

Reply. 'Tis granted, and this loudly proclaims the universal Grace of God to Mankind ; for no doubt God entered into a Covenant of Grace with our Father *Adam*, and so with all his Off-spring in him : 'But it follows not that every one shall reap the compleat and ultimate benefit of the Covenant ; that's only for such who fulfil the Terms of the Covenant. So that, as the Father obtains Mercy by Believing and Baptism, &c. so may the Son, but that this should entitle the Father to any right of making any promise for the Child, or entitle the Child to any right to the Father's blessing, but by following the pious steps of its Parent, is not only without, but against all Scripture and Reason, Ezek. 18. and 33 Chap. A Fourth Plea, and all I shall mention, is,

That Baptism is come in the room of Circumcision, and therefore the Type must answer the Antitype.

All I shall say to this is,

We have no Warrant to go to the Ordinance of Circumcision to learn our Duty in Baptism, no more than we have to go to that of the Passover, to be Instructed in that of the Supper of the Lord. By such kind of Pleas as these, all the gross and idolatrous Fopperies of the Age, may be Vindicated, and what not introduced into the Worship of God. Thus having considered the Subjects of Baptism, *viz.* that Infants are none of them, it follows then that they are only such as personally and actually profess Faith in Christ as the Scripture declareth, I shall close with a brief hint at the manner of Administration, which by sacred Guidance we are taught, to be by plunging or burying of the whole Body in Water, a going down into the Water.

And the word Baptism, if translated in *English*, ought so to be read, *A Dipping or Plunging* in or under Water, and so our Opponents herein confess; see *Lawson's Magna Charta*, p 78. What imaginable Reason can be given, why our Blessed Saviour and

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Pattern should go down into the Water, when he was Baptized, *Mat. 3. 16.* or for *John* to Baptize in *Aenon*, because there was much Water, *John 3. 23.* If sprinkling or pouring a little Water upon the Face had been sufficient, ought our Saviour to be imitated in any thing: If so, why not in this thing, especially it being in a Matter of Righteousness, which by the Verdict of our Saviour, it behoves us all to fulfil, *Mat. 3. 15.* Furthermore it being evident from Scripture, that this Ordinance is instituted to set forth the Death, Burial, and Resurrection of our Lord Jesus, and our death unto Sin, and resurrection unto Newness of Life, by his Blood, *Rom. 6. 4. Col. 2. 12. Gal. 3. 27. 1 Pet. 3. 20.* A being dipped, plunged, or buried in Water, &c, most lively represents the same to our spiritual as well as natural Senses: Were the words Baptist, Baptized, Baptism, translated in our Mother-Tongue in the Bible, as the *Dutch* hath done, by Dipper, Dipped, Dipping, how absurd and ridiculous would the practice of sprinkling or pouring a little Water upon the Face appear to every rational understanding? How do Men mock God, and give him the lie (as it were) unto his Face; and deceive the Souls of his Creatures by saying, *I dip thee in, or plunge thee under Water in the Name of the Father, Son, and Holy Spirit, as all the Ministers do that*

that say they Baptize them, &c. those who have skill to consult *Lecicographer's* may be ascertain'd of the Truth thereof, indeed respecting little Infants, the case is somewhat the more bearable, because seeing they are abused in the Ordinance it self, sprinkling rather than dipping is better for them; but to see a person of Twenty, Thirty, or Forty Years of Age, stand up before many Hundreds of people: to be thus deceived and cheated of the True Ordinance of *Baptism* by a Mock-one of Man's Invention, is matter of most amazing Consideration; especially in a Land and Age where the True Doctrine and Practice of Baptism is so plentifully declared; but designing only a brief hint at things, shall conclude, hoping this may be sufficient to enlighten and convince those that are willing to be instructed in all the Truth of God, or at least quicken them to make further Enquiry after the Truth herein; and there are many and worthy Treatises on this Subject already extant. The Scripture tells us, *A word to the Wise is sufficient*, and for them that are Otherwise, my Prayer shall be, That God would so enlighten them, and encline their Hearts unto Wisdom, that they may be able in truth to say, in a more sublime sense with him in Gospel *John 9. 25. This one thing I know, that whereas I was blind now I see.*

FINIS.

That the Seventh Day of the Week is the only Weekly Sabbath to be observed by all Men, in all Ages, appeareth,

(1.) Because it was created and Sanctified as such by God from the beginning, before the Fall of Man, and was confirmed as such to Man after his Fall Gen. 2. 2. Exod. 20. 8. For that no instance can be given of any Law which was Mans Duty before and after the Fall, which is not universally and perpetually binding.

(2.) Because Commanded in the Fourth Precept of that Law which is of perpetual and universal concernment unto Man, Psal. 111. 7, 8. Psal. 119. 152-160. Eccles. 12. 13. Now that the Law of the Ten Commandments was such, appeareth, (1.) Because it was never repealed. (2.) Because it stops every Mouth, and lays the whole World guilty before God, Rom. 3. 19. (3.) Because 'tis a perfect Rule of Righteousnes, Psal. 119. 7. Psal. 119. 144. (4.) Because Christ died to procure Grace to enable Men to fulfill this
A Law,

Law, Rom. 8. 3. (5.) Because God hath promised to write this Law in the Hearts of his people by new covenant promise, *Heb 8. 10.* all which as truly respect the *Fourth* Command as any other, there being no exception thereof in Scripture.

(3.) Because Christ and his Disciples, both by Doctrine and Example hath ratified and confirmed the binding force of the Fourth Commandment in particular, and of every jot and tittle of the Ten Commandments in general, *Mat. 24. 20. Mark 2. 27, 28. Luke 23. 57. Acts 13. 14 & 27-42-44. and 16. 13. and 18. 4. Mat. 5. 17, 18, 19. Luke 1. 6. and 10. 25, 26, 27, 28. Rom. 3. 31. and 7. 12, 13, 14, &c. Jam. 2. 8, 9, 10.* I shall only insist on this last Text Cited, which alone makes evident the Truth proposed, beyond all reasonable exception, for it recommends an entire and universal obedience to a certain Law, called by him the **ROYAL LAW**, which Law must intend *the Laws of the Ten Com-*
mandments

mandments, as is evident, (1.) From its Name, Royal or Supream, none other Law being dignified like this by the Author of it. (2.) 'Tis so, because written in the Scripture, (meaning Old Testament Scripture.) (3.) 'Tis so, because particularly so explained by the Apostle, *Vers.* 10, 11. where several of the Commands are mentioned, and the Argument which the *Apostle* urgeth to prove, *That he that shall offend in one point of this Royal Law, is guilty of the breach of the whole of it*, is as plain and evident, for the oblidging force of the Fourth Commandment, as it is of any other; for the strength of his *Argument* lies here, in the *Sovereign Authority* of the *Law-giver*. *He that said one, said all or every one of them.* And therefore (as if the Apostle had said, upon the same ground you take liberty to break the Fourth Command, you may take liberty to break the other Nine also.

II. *The First Day of the Week is not the Weekly Sabbath by Divine appointment.*

(1.) Because the *Scriptures*, (which are the only Rule for all Faith and Practice) do no where by Precept, Promise, Example, or Threatning, require or commend this Day as the *Weekly Sabbath*.

(2) The grounds upon which the *First Day* is introduced, are very unreasonable, (1.) The Plea of Commemorating the Work of Redemption is so, because that may every whit as well, and more properly be done on the Seventh Day, for as the work of Creation was finished on the Sixth Day, so was the work of Redemption, *Joh. 19. 30.* again, as Christ rested from Creating work on the Seventh Day, so he rested from Redeming Work on the Seventh Day, *Luk. 23. 43. Joh. 3. 17.* (2.) His rising thereon hath nothing in it, because 'tis plain, the Disciples of Christ they kept it not, two of them Travels about Fifteen Miles that Day, *Luk. 24. 13.* Our Saviour goeth about his work thereon, *Joh. 20. 17.* The meeting of the Disciples at Night was not in honour

honour to the Day, for they did not then believe he was Risen, Luk. 24. 41. As for any other Meeting on that Day, that proves nothing, because it was warrantable and practicable to meet on any Week-Day, besides the Sabbath of the Seventh-Day, 2 Tim. 4. 2. Acts 2. 46. much less, that meeting of the Disciples, Act. 20. For that was only an accidental Night-Meeting, to manifest their love to their beloved Brother Paul, by refreshing themselves together with him, upon his Departure, ver. 7. 11. As for the the Collection mentioned, 1 Cor. 16. 1, 2. that proves nothing for a First Day Sabbath, because this was no Assembly or Church Collection, there being no mention made of any Meeting; but it was to be a laying by somewhat at home, that it might be in readiness against Paul came and called for it. And as for Rev. 1. 10. 'tis as unreasonable to suppose that to intend the First Day of the Week, for that is no where called the

the Lords Day, the Seventh Day. Indeed that is called so, *Exod. 20. 8. Isa. 58. 13. Mar. 2. 28.* but how knows any body, that this respects any particular Day, seeing by the Lords Day, or Day of the Lord, a longer tract of time is many times intended.

That Notion that supposeth the Weekly Sabbath of the Seventh Day is done away, and that no Day is appointed by Divine Authority in its stead cannot be true.

(1.) Because no sufficient Scripture Evidence can be given thereof, *Rom. 14. 5.* will not do it, for that speaks only of common and indifferent Days, as the context evinceth, and as the same Phrase elsewhere denoteth, *Exod. 16. 4. Gal. 4. 10.* will not do, for that speaks only of Heathenish times, *Vers. 8, 9. Col. 2. 16.* will not do, for that declares only against such Sabbaths as were against us, *Vers. 14. and shadowy, Vers. 17.* which the Sabbath of the Seventh Day was not, *Mar. 2. 27. Gen. 2. 2.*

(2.) 'Tis

(2.) 'Tis not true, because by practice condemned by those Men that plead for it, all keeping up the practice of a Weekly Day of Rest to God.

3. 'Tis not true, because it chargeth God foolishly, or rather with indiscretion for such supposeth him to have Abrogated the Weekly Sabbath, of the Seventh Day, and consequently all Sabbaths, and yet allow and approve Men in setting up the same Weekly Sabbath again, or another, as they think fit.

4.) 'Tis not true, because it savours not of God, or Godliness, Tit. I. I. but opens a Door to all Prophaneness, Irreligion, yea, Atheism it self; for who can rationally doubt, but he that believes the Being of God, must necessarily Believe he will be Worshipped, and then that he will have some time set apart for to Worship him in, and consequently that he himself will have the Appointment of the time for his own Worship to be performed in. However, should the Almighty so far debase himself unto his Creature, as thus to state the Case unto them, I have indeed sanctified and set apart the Seventh and last day of every Week as a Day of Rest, and required that it may be Sanctified and Observed by you in Commemoration of my Works of Creation, &c. Yet however, it is now my pleasure to divest my self of my Prerogative, touching this particular Duty, and commit the choice both of the Day and Time to you my Creature

ture, do as you think fit. Now I appeal to every ingenious Christian Reader, Whether the Principles of common Prudence, Candour, and Gratitude, would not manifestly direct them to make choice of that Day and Time which their all-wise and Gracious Creator had before-hand done; and thereby enact the Will and Wisdom of God before their own: But that Nation that supposeth God to have disused all time of Worship, and left Men at liberty whether they will observe any time or not, supposeth God to be careless whether himself be Worshipped or not, the which is in effect to say, as the Fool doth that there is no God, or that God ceaseth to be. Such are the dismal Consequences that attend Mens ignorance and abuse of Scripture. Some men it leads to reject the whole Law, some, the whole Old Testament, Root and Branch, and the greatest part of the New too, and so leads Men into and leaves them at a great loss where to find a Rule for Duty, how to carry it towards God and Man. So that concerning such, we may justly take up the lamentation of the Prophet, Jer. 8. 9. They have rejected the Word of the Lord, and what Wisdom is in them.

Such as desire to make further search into these things, may find them more largely considered and discussed, in a small Treatise Printed with this, called The Ancient and Honourable Way and Truth of Gods Sacred Rest of the Seventh Day Sabbath, Plainly Discovered, &c.

F I N I S.

